

TARIQA TIJANIYYA



HAND BOOK

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THE TIJANIYYA: TARIQA OF THE 20TH CENTURY

INTRODUCTION

Tariqa Tijaniyya is a path, a way (Tariqa), and a method of studying and putting into practice Islamic Spiritual Science (Tasawwuf). Spiritual Science has at times been misleadingly called Mysticism. However, in Islam it is a regular Science with its set laws and a full scheme of knowledge, in details. It is based on definite experiences that can be reproduced, just like in any other science. Every person passes through the same stages in their spiritual journey as the Masters before them. Even the humblest learners can at least aspire to develop a sense of the presence of Allah and acquire an increasing control over their passions and desires for things wordly. Studying Spiritual Science is a means of learning.

Muraqabah - to see Allah in everything
(i.e. being conscious of Allah at all times),

Mushahadah - to witness Allah in everything, and

Ma'rifah - to know, or to experience Allah in everything.

THE TARIQA TIJANIYYA IS BASED ON THREE PRINCIPLES:

(1) Asking Allah for forgiveness. It is really unconscionable for a Muslim to stop his brother in Islam from saying astaghfirullah. None of us is infallible. The same way we do something right today, we may do it wrong tomorrow. Consequently, the Prophet (SAW) has directed us by saying, "Your sickness is sin, and the remedy of your sickness is to say astaghfirullah." In addition, there are many verses in the Qu'ran ordering us and advising the community to say astaghfirullah. Just to mention one, in Sura Hadid (57), Ayat 21, we are told, "Be ye foremost (in seeking) forgiveness from your Lord...And, then, there is the example of our most excellent guide, the Prophet (SAW). Despite the infallibility of his station, and the fact that Allah has stated clearly in Sura Fat-h (48) Ayat 2 that He has forgiven all his sins, the previous and the latest, the Prophet (SAW) used to ask Allah for forgiveness and repentance more than one hundred times every day. If that is the case with the Prophet(SAW), what should be the case with those of us who live in this corrupt time, when disbelief and sinfulness pervade the world?

(2) The second principle is to say La Ilaha Illallah. In the Hadith, the Prophet (SAW) said, "The best word I have ever said, together with the previous Prophets, is the word La ilaha illallah." And, again, in the Qur'an in Sura Baqara (2) Ayat

152, "Then do you remember Me; I will remember you." And, in Sura Imran (3) Ayat 191, "Men who celebrate the praises of Allah, standing, sitting and lying down on their sides..." And, again, in Sura Jumu'a (62) Ayat 10, "and celebrate the Praises of Allah often (and without stint) that ye may prosper." Surely, when Allah, with His unlimited wealth says often this wording should not be taken lightly. When Allah, the Possessor and Dispenser of all wealth, suggests that something be done often, we must remember that the perspective of the wealthy is not like the perspective of the poor. And Almighty Allah has everything. You cannot even say Allah is the richest, because everything is under His control.

(3) The third principle is Salatal 'ala Nabi, the offering of prayers upon th Prophet (SAW). Allah ordered the community of believers to offer prayers upon the Prophet (SAW) after saying that He and His angels are doing it. (Sura Azhab (33) Ayat 56). Moreover, the Prophet (SAW) said in the Hadith, "Whoever offers one prayer on me, Allah will offer ten on him; if he makes it ten, Allah will make it one hundred for him; if he makes it one hundred, Allah will make it one thousand for him; if he makes it a thousand, he will enter Paradise shoulder-to-shoulder with me." So, these are the principles and some of the bases of support for the Dhikr of the Tariqa Tijaniyya. It is derived solely from Qur'an and

Hadith. In the final analysis, we are muslims looking for the Truth, and wherever we see the Truth, we shall follow.

The Tariqa Tijaniyya is based purely on Qur'an and Hadith. To describe the Tariqa, we will say that it is simply to rule oneself according to the teachings of the Qur'an and the teachings of the Prophet (pbuh).

The Tariqa Tijaniyya was founded by the Shaykh Ahmad Al Tijani (ra), who lived from 1737 to 1815. The Tariqa was granted to Shaykh Ahmad Al Tijani from the Prophet (pbuh). It should be noted that to see the Prophet after his death is not impossible. Until today, virtuous Muslims are still seeing him and meeting him.

In the Ahadith [Sahih Muslim, vol. 4, Kitab Al-Ruya, The Book of Vision, Chapter 948, page 1225], (5635) Abu Huraira reported Allah's Messenger (pbuh) as saying: He who saw me in a dream in fact saw me, for the satan does not appear in my form. In another report (5636) Abu Huraira reported: I heard Allah's Messenger (pbuh) as saying: He who saw me in a dream would soon see me in a state of wakefulness, or as if he saw me in a state of wakefulness, for the satan does not appear in my form. And, (5637) Abu Qataada reported Allah's Messenger (pbuh) as saying: He who saw me in dream in fact saw the truth (what is true).

In Al-Ghazzali's 'Mishkat Al-Anwar', 'The Niche For Lights', by W.H.T. Gairdner, on page 141, he says:

"When the Prophet (PBUH) said, 'I saw Abdur Rahman enter Paradise crawling,' you are not to suppose that he did not see him thus with his own eyes. No, awake he saw him, as a sleeper might see him in a dream, even though the person of Abdur Rahman b. 'Awf was at the time asleep in his house. The only effect of sleep in this and similar visions is to suppress the authority of the senses over the soul, which is the inward light divine; for the senses preoccupy the soul, drag it back to the Sense-world, and turn a man's face away from the world of the Invisible and of the Realm Supernatural. But, with the suppression of sense, some of the lights prophetic may become clarified and prevail; in as much as the senses are no longer dragging the soul back to their own world, nor occupying their whole attention. And so it sees in waking what others see in sleep." Therefore, we should know that to see the Prophet (PBUH) today is not impossible, and that Allah provided this gift for His beloved and righteous servants.

CONDITIONS FOR INITIATION INTO TARIQA TIJANIYYA

- This oath is taken with the intention of continuous practice until death. From a Muqaddam with correct permission or authority.
- To observe the five prayers in congregation if possible.
- Be kind to your parents (Muslim or non-Muslim).
- Don't neglect the Wird.
- Avoid visiting other Waliys living or dead with the intention to seek spiritual benefit from them.
- The student must not practice any other Tariqa other than Tijaniyya.
- To believe, surrender, and submit to all that is said by the Shaykh.
- To love Shaykh Ahmad Al-Tijani (r.a.)
- Respect the brotherhood of Tijaniyya and don't cause harm to any of them.
- Respect all Waliys (friends of Allah).
- Love all of Allah's creations and be nice to them.
- The enemies of the Shaykh should also be your enemies.
- To make Tahajjud at night.
- Keep making the Sunnah before and after the Fard prayers.
- Be Truthful.

- Don't boast about being a Tijani.
- Don't give initiation into the Tariqa without permission (without being a Muqaddam in the Tariqa).

SHAYKH AHMAD AL-TIJANI (R.A)

Shaykh Ahmad al-Tijani is the founder of Tariqa Tijaniyya. His full name is Ahmad bin Muhammad bin al-Mukhtar bin Salim. His father was Muhammad al-Mukhtar bin Ahmad bin Mahmud bin Salim, a well-respected man of learning. Shaykh Ahmad al-Tijani's lineage has been traced back to the Prophet (PBUH) through Imam Hasan (r.a.), Daughter of the Prophet (PBUH).

It was after the Prophet (PBUH) appeared to him, while he was in a state of wakefulness, that he informed his students and followers that the Prophet (PBUH) has authorized him to start his work of spiritual training and guidance, and had assigned the Wird and Wazifa of the Tariqa. Shaykh Sidi Ahmad al-Tijani was born in a village in Algeria called Ain Maadi in 1737. Ain Maadi is located in Northern-Central Algeria about 30 miles from the city of Laghuat. His father lived and taught in Ain Maadi. Shaykh Tijani became distinguished early in his life. By the age of seven, he had memorised the Qur'an under Muhammad bin Ba'afiyya and the Mukhtasar by Shaykh Sidi Khalil, which was considered a standard legal text in West and North Africa. Before he reached puberty, he was known for his knowledge, intelligence, modesty, and piety.

by the religious scholars of his time. He learned the fine points of Islamic Law through the Maliki Madhab which was taught to him by his teacher Muhammad ibn Hamwi al-Tijani, who was also called 'Abu 'Abdullah'.

Afterwards he memorised several books, of which are: the Lakhdaari, the Risaalah of Imam Qairawaani, the Khalil, and the Muqaddimat of ibn Rushdi. He also studied the Risaalah Jama'at al-Sufiyya bi bilad al-Islam by Abu al-Qasim al-Qushairi, and the Muqaddimat of Shaykh Abd al-Rahmana al-Akhdari.

Shaykh Ahmad al-Tijani became an orphan in 1752. His mother and father died during a Smallpox epidemic (1752-1753) while he was only sixteen years old. He then decided to further his own education, which he did with great enthusiasm. In 1757, five years later, he went to Fez to apply himself to the study of the Prophetic Traditions (Hadith), to meet Sufi Shaykhs, and to take advantage of the lessons given by various renowned scholars from different countries. By the age of twenty-one, he was firmly grounded in religious learning. He also received diplomas conferring on him the authority to teach Islamic Sciences.

During this time, Shaykh Tijani felt a call for the Sufi life and thereafter participated in Sufi brotherhoods: The Sufi order of Ahmed al-Habib bin Muhammad, the Qadiriyya, and the Nasiriyya. A Wali by the name of

Muhammad bin al-Hasan al-Wanjili predicted that Shaykh-Tijani would achieve spiritual realization in the desert. Thus, the Shaykh went to a village on the outskirts of the desert called Al-Abiad and settled in the Zawiyah of Sidi Abdul Qadir bin Muhammad, where he pursued Allah and taught for 5 years.

After a stay in Al-Abiad, the Shaykh began traveling to Mecca. On his way he stopped at the town of Azwawi, near Algiers, where he was initiated into the Khalwatiyya Sufi order by a Muqaddam named Mahmud bin Abdur Rahman. In 1774, when he finally reached Mecca, he met an Indian Sufi Shaykh named Ahmad bin Abdullah through the Indian Shaykh's servant. The Sufi Shaykh claimed to have been forbidden to hold discussions with any human being except his own servant. After Ahmad bin Abdullah died, it was said that the Shaykh Tijani had received all of his occult mystical powers from him, through Tarqiyyah.

Later, Shaykh Ahmad al-Tijani went to Medina to visit the Prophet's (PBUH) tomb where he met the leader of the Khalwatiyya Sufi order, Shaykh Abdul Karim al-Samman. Shaykh Abdul Karim al-Samman informed Shaykh Tijani that he was to become Quth al-Aqtab (The Dominant Authority, or Pole of Poles) among the Walis. Leaving Medina, this idea lead him to spend a prolonged period of seclusion (khalwa) in Dhikr and contemplation,

in the village of Abi Sanghum or (Sam'hun), which is a Saharan oasis located south of Greyville.

During his first year of his stay in 'Abi Sanghum', Shaykh Ahmad al-Tijani was blessed with the vision of Prophet Muhammad (PBUH). He announced to his followers that the Prophet (PBUH) appeared to him in a wakeful state, and commanded him to leave all the ways (paths, tariqahs) he had been following before that time, saying, "No one will reproach you, for I myself will be your intercessor in front of your Lord and your Helper."

He informed his following that the Prophet (PBUH) asked him to accept the rank of khalifa of the Messenger of Allah, and that the Prophet himself assigned him the Wird and the new conditions of the tariqa, saying "Keep this tariqah without retiring from the world, nor ceasing to interact with people until you reach the spiritual station that is promised to you, maintaining your state without any undue mortification nor cultural efforts." (Jawahir ul Ma'aani, p.32, Cairo edition)

The Prophet (PBUH) also told him that these prayers (wird) were such that if someone accepted them from Shaykh Tijani, also said that he was given the position of Al Khatim ul Wilaayat, the

Seal of Sainthood, and that this meant that Shaykh Tijani had obtained a position never to be reached again by the Saints that come after him, and therefore those who accept his way have accepted the perfected practice of Tariqa. The Tariqa Tijaniyya was founded in the year of 1778 (1190 AH). From 1781 to 1799 (about twenty years), Shaykh Ahmad al-Tijani was the main teacher of the doctrines of the tariqah. He traveled through the Sahara, the Sudan, and Tunisia setting up Zawiyas, and nominating pious Muqaddams. At that time, the majority of his disciples and students were 'Ulamas (religious scholars), Fuqahah (learned in jurisprudence), Qadis (judges), and Muftihs (officially appointed religious heads, usually of a particular country), such that until this day the Tijaniyya Tariqa is also known as 'the Tariqa of the Ulamas'. Around the years 1798 and 1799, and in the midst of growing political difficulties, Shaykh Tijani was compelled to leave his native country of Algeria and settle in Fez, Morocco. He was already well-known and respected there. Shaykh Ahmad Tijani was well-known for his strict observance of the Qur'an, the Sunnah of the Prophet (PBUH), and the principles of the other main Islamic sources. He was quoted as saying to his followers, "If you hear someone quoting me, place the statement on the scale of the noble Shari'ah; if it balances, take it, if it doesn't, leave it. for within the noble Qur'an and Hadith you

will find the Tariqa Tijaniyya. Outside the circle of Qur'an and Hadith, there is no such thing..."

Afterwards, throughout Sub-Saharan Africa the expansion of the tariqat was swift and broad, primarily owing to the Mauritanian, Muhammad al-Haafidh ben al-Mukhtar ben al-Habib al-Beddi. Within thirty years of the shaykh's exile, all the *Ida u'aali* (a noble Mauritanian tribe) had embraced the "path" that was, until then, propagated up to Senegal, Niger, Mali and even further south. One of the best known figures of the tariqat and a mujahid of great renown is Shaykh El Haj Umar Tall (or Umar Futi, named after Futa Djallon, his native region). Following him, other prominent shuyukh of Tariqat Tijaniyya include El Haj Malik Sy, Shaykh Said Ba and the Shaykh al-Islam, Shaykh Ibrahim Niass al-Kaolakhy.

SHAYKH IBRAHIM NIASSE (R.A)



Shaykh Ibrahim Niasse was born in Senegal on October 17, 1900 (15 Rajab, 1320 A.H.). He was the son of al-Hajj Abdullahi Niasse and grandson of Muhammad Niasse, both of whom were well known members of the ulama of Senegal. Growing up in an intellectual environment strengthened his grasp of the Islamic sciences. His father taught him Qur'an with its tafsir and Hadith with their sharh (explanation). He also taught him fiqh and the science of tasawwuf from the well known books in use among the majalisu-

l-'ilm in Senegal, those circles in which students gather around the sheikh in search of knowledge.

When Shaykh Ibrahim entered upon the Sufi path, he took the Tariqa Tijaniyya from his father. The step was momentous, for it was within this tariqa that he was to play a major role. It was, in fact, a role without parallel since Shaykh Umar Tal al-Futi's earlier role in the spread of the Tijaniyya.

Shaykh Ibrahim was thus blessed with a special charisma for his mission. It should not surprise us, therefore, that his advent was foretold not only by Shaykh Ahmad al-Tijani (R.A), but also by Uthman Dan Fodio (died 1871). Shaykh Ahmad al-Tijani predicted, "a fayda, or flood, will overwhelm my companions to the point that people will enter our path (tariqa) in multitudes. This fayda will come at a time when mankind will be in a state of utmost difficulties."4 Shaykh Ibrahim began his mission in 1929, the year, we recall, of the beginning of the Great Depression. Prior to the time of Shaykh Ibrahim, there were many claimants to the description of the fayda. Yet, in none of them is the characteristic so well reflected as it is in him. Moreover, this view has been corroborated by the acknowledgement of many Tijani leaders that Shaykh Ibrahim, indeed, owned al-Fayda.

Shaykh Ibrahim enjoyed such a wide acceptance as a leader among the Tijanis that the Mauritanian Arabs who had first brought the

Tariqa Tijaniyya to Senegal came back in order to renew their silsilahs with him. They followed him in his movement of reform towards the Prophet's (SAW) Sunnah and in uniting the Tijaniyya. Although his father had joined the Tariqa in 1875, it came to pass that the Shaykh, his son, became the highest ranking Tijani. One can truly say that Shaykh Ibrahim Niasse was the Uthman Dan Fodio of his time. Indeed, his message was full of truth, so that many of his followers believed him to be the Mujaddid of his age.

Although Uthman Dan Fodio had fought a jihad of the sword, the jihad of Shaykh Ibrahim was fought with the pen, with speeches and prayers. In some fashion, the age in which he lived required this form of jihad. Thus, he communicated to followers all over the African continent, in parts of Asia, in both the Near and the Far East. In Africa alone, his followers were counted in the millions. The nature of the movement he initiated is such that, even in the decades since the Shaykh's death, it is still gathering followers on the American continent and adjacent isles, places which the Shaykh never visited.

Shaykh Ibrahim was a staunch advocate of restoring the proper ritual observances of the Prophet's (SAW) pure Sunnah. Some people had become careless and had begun to omit some of

the recommended practices of the Prophet (SAW).

As a spiritual guide in tasawwuf, Shaykh Ibrahim wrote many books explaining Sufism and the possibility of spiritual perfection in the modern age. Perhaps the most famous and widely read was *Kashiful-Albas*, The Removal of Confusion.¹⁰ It was written in Arabic and explains the real meaning of Sufism. In it, the Shaykh states that tasawwuf possesses a definition, subject, matter, name, compilers, sources, laws, problems, attributes, and results. Everyone who takes up its study should be familiar with these ten points. Tasawwuf is to adopt every worthy form of behaviour and to eschew unworthy forms of action. In fact, it is to adopt the character of the Qu'ran and Sunnah. One must give himself entirely over to Allah, the Exalted, in whatever He wills, just as He wills. A certain poet once said, "Sufism is not to wear woollen garments or affect worn out clothing. It is good behaviour and good manners (adab)." Another said, "Sufism is not to wear a woollen coat and patch it, nor to weep when the singer sings. It is not to cry out, nor to dance and make merry. It is not to feign fainting as if one is mad. Rather, tasawwuf is being pure without defilement and following the truth of Qur'an and the religion."

The Shaykh encouraged those following him to learn Arabic and their religion well, in order to

stand as a bulwark against false doctrines. By the same token, his mind was not closed to learning other languages besides Arabic. He said, "Had I known more languages, I could have reached more people.

Shaykh Ibrahim played a major role in the Muslim world. He was a member of many organizations: The Muslim World League (Rabitatul 'Alamil Islami), Mutamarul 'Alamil Islami in Karachi, Majma'l Buhuthil Islamiyya and Majlisul A'la li-sh-Shu'unil Islamiyya, both of which are organisations based in Egypt. In all of these organisations, he was highly regarded, especially for his writings on the religion, some forty nine books, all in Arabic, and many articles and poems.

Yet, it was not only religious organizations which held Shaykh Ibrahim in esteem. Many governments also honoured him. Among his many awards for excellence are the Medallion of the Throne (Morocco), Medallion of the Republic of Tunisia, the Medallion of Nigeria, the Legion d'Honneur (France), Medal of Merit of the Society of Ancient Warriors (France). He received several medals from the government of Senegal, among the highest of which was the Grand Croix. He also received an honorary doctorate from Libiya.

Shaykh Ibrahim Niasse (R.A) passed away on July 26, 1975 (15 Rajab, 1395 A.H.) leaving behind

him the massive and splendid mosque in Kaolak which is in a constant state of renovation, and a number of Islamic institutes where the arabic language, Qur'an, tafsir, fiqh, Islamic jurisprudence are taught to thousands of students, thus true to the principle laid out by the founder who insisted that 'ilm is essential to every disciple and a must for every Muslim...

Today, the 'muqaddams' of the Shaykh are many. Among some of the most prominent ones is his grandson, Shaykh Hassan Cisse of Senegal.

SHAYKH HASSAN CISSE



Shaykh Hassan Cisse was born in Kaolack, Senegal in December, 1945. He is the son of Shaykh Sayyidna 'Ali Cisse and he is the first grandson of Shaykh-Al-Islam, Al Hajj Ibrahima Niasse whom illuminated the essence of Islam throughout West Africa, both of whom are regarded as renowned Islamic scholars. After memorizing the Holy Qur'an at an early age, Shaykh Hassan completed his elementary and post elementary studies in Senegal. Educated in Senegal, Mauritania, Egypt, England and the United States, he holds a Bachelor of Arts Degree in Islamic Studies and Arabic Literature from Ain

Benin, Burkina Faso, Ivory Coast and in the United States.

Over the past twenty years, the Shaykh has traveled to various U.S. cities, many of which have honored him as a distinguished Islamic scholar and religious leader, and for the work of The African American Islamic Institute, Inc. Shaykh Hassan Cisse has been awarded the Keys to the City of Cleveland, OH, Detroit, MI, Washington, D.C. where June 16, 1986 was proclaimed Shaykh Hassan Cisse Day, and Memphis, TN., which honored him as an Honorary Citizen of Memphis. He was also awarded a Certificate of Merit by the City of New Orleans, which proclaimed October 2, 1996 Shaykh Hassan Cisse Day.

Internationally, Shaykh Hassan Cisse has been recognized by the United Nations Population Fund (UNPFA) as a respected Islamic scholar and leader for his outstanding work and co-operation. He has constantly worked with the UNPFA towards achieving the goals set forth during the Cairo and Beijing conferences regarding human rights, to include family planning, the status of women, the education of girls, protection of children and the prevention of drug abuse. He has been recognised by the United Nations Children's Fund (UNICEF) for his scholarship, leadership, co-operation and advocacy regarding the issues vital to the health, education and well being of children. The Shaykh

Shams University in Cairo, Egypt. He holds a Diploma in French Language, a Certificate in English Language and a Master of Philosophy Degree from the University of London. During the time that he was engaged in research toward a PhD in Islamic Studies at Northwestern University in Chicago, his father, Shaykh Ali Cisse (R.A.) passed away. He was then recalled to Senegal to assume the inspired work that has given direction and meaning to millions of seekers of truth in Africa, Asia, Europe, and especially in the United States. Since Shaykh Hassan first came to America in 1976, he has been teaching, guiding, inspiring Muslims to fear Allah and love Prophet Muhammad (SAW), and always reminding us to do what Allah says do, and stop where Allah says stop.

Al Hamdu li-llah. Shaykh Hassan Cisse is the Chief Imam of the Grand Mosque in Madina Kaolack, Senegal and one of the leaders of the Tariqa Tijaniyya. Tariqa Tijaniyya is a Sufi brotherhood based exclusively on Qur'an and Hadith. Shaykh Hassan Cisse brought the Tariqa to the United States in 1976, introducing it to Muslims in America for the very first time. The Shaykh is the Founder and Chairman of The African American Islamic Institute, Inc., a tax exempt, international non-governmental organization (NGO) which functions in Senegal, The Gambia, Mauritania, Ghana, Nigeria, Togo,

has spoken extensively on these issues during his annual International Islamic Conferences in Senegal and The Gambia. As a result of his active involvement in human rights issues, Shaykh Hassan Cisse was invited to participate in a recent United Nations Conference for NGOS.

As the Founder and Chairman of The African American Islamic Institute, Inc., Shaykh Hassan Cisse has directed the guidelines for the Institute's humanitarian activities in keeping with the teachings of the religion of Islam. These activities feed the hungry, care for the sick, teach the unlettered, protect the interests of women and children, pursue knowledge, and foster peace and understanding among mankind. The Institute's objectives, are to develop a capability for sustained self-help in the areas of education, agriculture, health care, economic development and cultural exchange.

Following the footsteps of his beloved grandfather, Shaykh Hassan Cisse continues to travel, introducing the teachings of Islam to many individuals while also receiving recognition as one of the spiritual leaders of more than 60, 000, 000 people around the world.

WIRD

The Wird is done in the morning (Subha) and in the evening (Asr).

The Wird Consists Of

Astaghfiru-allah (100 times)

**Salatul 'Ala Nabiyyi,
Salatul Fatih is most complete (100 times)**

La ilaha ill-llah (100 times)

The Best Recommended Time For The Morning Wird

- It is from the Dawn Prayer (Subha), up to one hour and a half after sunrise.
- It's operative time extends until sunset, after which it's considered as repayment.
- It's also permissible to make Wird before dawn in the night without an excuse because of the high multitude of rewards for worshipping in the night.
- It can be started two hours after Isha prayer and continue to the break of dawn.

- If the dawn finds you still reciting you must complete the Wird and repeat it after the Subhā prayer.

The Best Recommended Time For The Evening Wird

- It starts after the Asr Prayer, and it's imperative time extends up to dawn (Fajr).
- It can be made up if missed in the specified imperative time.
- It is not permissible to recite the evening Wird in advance in the daytime, even if there is an excuse.
- It is permissible to recite the Wird for coming day, in advance in the night, if you are expecting difficulties in making it during it's prescribed time. But it must be recited in it's proper order e.g. morning Wird followed by the evening Wird.
- If there is no expected difficulty or excuse, you can also recite the Wird in the night in advance, because of the rewards of praying at night.
- If the Iqamah for prayer is called you must stop the Wird and pray. After the prayer, continue the Wird from where you stopped.
- Prayers always have first preference over the Wird and Wazifah.

Perfect Conditions Under Which The Wird Should Be Recited

(If any of these conditions are violated without a valid reason then the Wird should be repeated with an extra 100 Istaghfar)

1. To sit in prayer position, and close the eyes while reading the Wird.
2. Face the Qibla.
3. Picture the Prophet (SAW) or the Shaykh or other pious Tijani.
4. To concentrate on the words of the Zikr.
5. To recite Ist'azah (Auzo billah), Bismillah and the Al-Fatiha before starting the Wird.
6. To start each Zikr with Quranic verse
 - that orders people to do it, e.g. Before reading Istighfar read ayat; Wastaghfirullah, Inna-llaha Ghafurun Rahim (Sura 73: Ayat 20).
 - Salatul'Ala Nabiy read ayat; Inna-llah wa Mala l ikatahu Yusalluna 'Alan Nabiy, Ya Ayyuhal Ladhina Amanu Sallu alaihi Wa Sallimu Taslima (Sura 33 Ayat 56).
 - La illaha illa-allah read ayat; Zikru-llahu Kathiran, la 'Aakum Tullihun (Sura 8 Ayat 45).

7. Make intention (niyah) before beginning the Wird.
8. To read the Wird in prescribed order.
9. To read the Wird silently (moving your lips), avoid reciting aloud.
10. After the Wird you should meditate a while.
11. To give the spiritual feelings a chance to subside you should not eat or drink immediately after the Wird.
12. One should have purification wudu, tayamumm or ghusl.
13. Women who are menstruating can make the Wird if desired or abstain from it.
14. It is optional for the sick, menstruating women and women bleeding from child birth to make up the Wird.
15. Body, cloths and place of worship must be clean.
16. One should be dressed according to shariah.
17. To read the Wird in proper Manner (aadab):
not smiling, looking here and there, thinking about worldly things, laughing aloud, reciting too fast and not reciting in the state of drowsiness.
18. Avoid talking unless necessary e.g. replying to the call of the Shaykh, parents and husband.

The Wird Is As Follows
(Transliteration)

Astagfiru-llah

(100 times)

Salatul Fatiha

Allahumma salli 'ala Sayyidina Muhammadil
fatihi lima 'ugliq. Wal khatimi lima sabaqa.
Nasiril haqqi bil haqqi. Wal hadi ilaa Siratikal
mustaqeem. Wa'ala 'alihi, haqqa qadrihi, wa
miqdarihil 'azcem.

(100 times)

La ilaha illa-llah

(100 times)

Followed by Sayyiduna Muhammadun Rasulullah
'Alaihi Salaamu-llah.

**The Wird Is As Follows
(English Translation)**

I seek forgiveness from Allah (100 times)

Salatul Fatih

Oh Allah bestow your blessing upon our Prophet Muhammad, who opened what was closed. Who ended what preceded him. Who aided the truth by the truth. Who guides mankind to the straight path of Allah. And to his family let this prayer be worthy for them in merits and in value equal to the Prophet's. (100 times)

There is no God but Allah (100 times)
May the peace of Allah be upon our Master
Muhammad the Messenger of Allah.

The Wird Is As Follows
(Arabic)

أَسْتَغْفِرُ اللَّهَ

(100 times)

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ الْفَاتِحِ
لِمَا أُغْلِقَ ۝ وَالْخَاتِمِ لِمَا سَبَقَ ۝
نَاصِرِ الْحَقِّ بِالْحَقِّ ۝ وَالْهَادِيَ
إِلَى صِرَاطِكَ الْمُسْتَقِيمِ وَعَلَى آلِهِ
حَقَّ قَدْرُهُ وَمِقْدَارُهُ الْعَظِيمِ ۝

(100 times)

لَا إِلَهَ إِلَّا اللَّهُ

(100 times)

WAZIFAH

The Wazifah should be done once within 24 hours.

The Wazifah consists of

Al Fatiha	(Once)
Al Istighfar	(30 times)
Salatul Fatiha	(50 times)
La illaha illa-llah	(100 times)
Jawharatul Kamaal	(12 times)

Conditions Under Which The Wazifah Should Be Recited

1. The conditions governing Wazifah are the same as the conditions governing the Wird.
2. It should be performed aloud by sitting in a ring, except for an acceptable excuse.
3. The recitation should be in one voice.
4. The spreading of a clean white cloth in the center of the ring when reciting Jawharatul Kamaal. The Holy Prophet

(SAW) and the four Khaliphs join the Wazifah at his point.

5. For reciting Jawharatul Kamaal ablution with water is obligatory, otherwise in case of Tayummum, Jawharatul Kamaal should be replaced with 20 Salatul Fatiha.
6. It is permissible to recite the Wazifah on the back of an animal and in a vehicle on a journey. But the reciter should come down or stop driving after the reciting of the 7th Jawharatul Kamaal and sit down to complete the remaining 5. Except in case of lack of security in which case Jawharatul Kamaal can be replaced with 20 Salatul Fatiha.
7. The late comer should join the group and proceed with them, and that the end he should recite what he had missed at the beginning.
8. During the 12th Jawharatul Kamaal, hands should be raised and opened while reciting.
9. While hands are still opened and raised, prayers should be offered secretly. After the prayers, wipe the face with the palm of your hands. Shake hands with brothers (sisters with sisters), first from the right and then to the left, and to whomever it is possible to shake with.
10. The Imam will take the responsibility for the errors that might have been committed during the Wazifah.

11. The individual should rectify any errors by reciting 100 Astaghfiru-llah, as in the Wird.

The Wazifah Is As Follows (Transliteration)

Al Fatiha

Bismi-llahir Rahmanir Raheem. Al Hamdu li-
llahir Rabbil 'Alameen. Ar Rahmanir Raheem.
Maliki Yaum-id Deen. Iyyaka na'budu wa iyyaka
nasta'een. Ihdinas Siratal Mustaqeem. Siraatal
ladhina an'amta alaihim, ghairil magdoobi
'alaihim, wa lad daaleen. Ameen. (Once)

Al Istighfar

Astaghfir-llah al'Azimal lladhi
La ilaha illa Huwal Hayyul Qayyum. (30 times)

Salatul Fatiha

Allahumma salli 'ala Sayyidina Muhammadil
fatihi lima 'ugliq, Wal khatimi lima sabaqa.
Nasiril haqqi bil haqqi. Wal hadi ilaa Siratikal
mustaqeem. Wa'ala 'alihi, haqqa qadrihi, wa
miqdarihil 'azeem. (50 times)

At Tasbih

Subhana Rabbika Rabbil 'Izzati'amma yasifoun.
Wa salaamun 'ala-l mursalin. Wal hamdu li-llahir
Rabbil 'Aalameen. (Once)

AT TAHLIL

La illaha illa-llah.

(100 times)

AT TADHYIL

Sayyiduna Muhammadur Rasulu-llah, Alaihi
Salaamu-llah.

(Once)

JAWHARATUL KAMAAL

Allahumma salli wa saalim 'alaa, Ain-ir Rahmatir
Rabbaniyyati. Wal yaqutatil mutahaqiqati-lhaa'itati bi
markazil fuhoumi wal ma'aani. Wa Nuril akwaanil
mutakawwinatil Adamiyyi saahibil haqq-r Rabbaani.
Al barqil asta'i bi muzounil arbaahil, maali'ati li kulli
muta'arridin minal buhouri wal awaani. Wa Nurikal
laani'il ladhhi mala'ta bihi kawnakal haa'ita bi amkinatil
makaanee.

Allahumma salli wa sallim 'alaa, 'ainul haqqillatec
tatajalla minhaa uroushul haqaa'iqi, ainal ma'aarifil
aqwam. Siratikal taamill asqam.

Allahumma salli wa sallim 'alaa, tal 'atil haqqi bil
haqqil kanzil a'zam. Ifaadatika minka ilaika ihaatatin
nuril mutalsam. Salla-llahu 'alaihi wa'alaa 'alihi
salaatan tu 'arrifunaa bi haa'iyyah.

(12 times)

INNA-LLAHA

Inna-llaha wa mala'ikatahu yusalluna 'alaa-n
Nabiy. Ya ayyuhal ladhina aamanu, sallu 'alaihi
wa sallimu tasleema. Wa salla-llahu 'alaihi wa
'alaa, aalihi wa sahbihi wa sallama tasleema.
Subhana Rabbika Rabbil 'Izzati 'amma yasifoun.

Wa salaamun 'ala-l mursalin. Wal hamdu li-Ilahir
Rabbil 'aalameen, (Once)

Dua's after Wazifah

Hasbuna-Ilahu wa Neeman Wakeel (450 times)
Ya Lateef (129 times)
Al Fatiha (Once)
Salatul Fatih (10 times)
Suratul Ikhlas (11 times)

The Wazifah Is As Follows (Translation)

Al Fatiha

In the name of Allah, Most Gracious, Most Merciful.

Praise be to Allah, the Cherisher and Sustainer of the worlds, Most Gracious, Most Merciful, Master of the Day of Judgement. Thee do we worship, and Thine aid do we seek. Show us the straight way. The way of those on whom Thou hast bestowed Thy Grace, Those whose (portion) is not wrath, and who go not astray. **(Once)**

Al Istighfar

I ask forgiveness of Allah the Great, who there is no God but He, the Living, the Self-Subsisting.

(30 times)

Salatul Fatiha

Oh Allah bestow your blessing upon our Prophet Muhammad, who opened what was closed. Who ended what preceded him. Who aided the truth by the truth. Who guides mankind to the straight path of Allah. And to his family let this prayer be worthy for them in merits and in value equal to the Prophet's. **(50 times)**

At Tasbih

Glory to thy Lord, the Lord of Honour and Power
(He is free) from what they ascribe (to Him).

(Once)

At Tahlil

There is no God but Allah.

(100 times)

At Tadhyil

May the peace of Allah be upon our Master
Muhammad the Messenger of Allah.

(Once)

Jawharatul Kamaal

O Allah, send benediction and salute upon the
source of divine mercy, a true ruby which
encompasses the centre of comprehensions and
meanings, the son of Adam, the possessor of
divine truth, the most luminous lighting in the
profitable rain-clouds which fill all the
intervening seas and receptacles, the bright light
with which Thou has filled Thy universe and
which surrounds the places of existence.

O Allah, bless and salute the source of truth from
which are manifested the tabernacles of realities,
the source of knowledge, the most upright, Thy
complete and most straight path.

O Allah, bless and salute the advent of truth
by the truth, the greatest treasure, Thy mysterious
light.

May Allah bless the Prophet and his household, a
prayer that brings us to the knowledge of Him.

(12 times)

Inna-Ilaha

Indeed Allah and His angels send blessings upon the Prophet. Oh Ye who believe, send your blessings upon him with a sense of reverence and gratitude. May the Blessings of Allah be upon him, and upon his family and his companions peace and gratitude.

Glory to the Lord. The Lord of Majesty, from what they attribute. And peace be upon those sent. And praise be to Allah, the Lord of the worlds. Ameen.

(Once)

The Wazifah Is As Follows
(Arabic)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 ۞ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۞ الرَّحْمَنِ الرَّحِيمِ ۞
 ۞ مَلِكِ يَوْمِ الدِّينِ ۞ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۞
 اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۞ صِرَاطَ
 الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ
 عَلَيْهِمْ وَلَا الضَّالِّينَ ۞

(Once)

أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ الَّذِي لَا إِلَهَ إِلَّا
 هُوَ الْحَيُّ الْقَيُّومُ ۞

(30 times)

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ الْفَاتِحِ
 لِمَا أَعْلَقَ ۞ وَالْخَاتِمِ لِمَا سَبَقَ ۞
 نَاصِرِ الْحَقِّ بِالْحَقِّ ۞ وَالْهَادِيَ
 إِلَى صِرَاطِكَ الْمُسْتَقِيمِ وَعَلَى آلِهِ
 حَقَّ قَدْرُهُ وَمِقْدَارُهُ الْعَظِيمِ ۞

(50 times)

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ۝
وَسَلَامٌ عَلَى الْمُرْسَلِينَ ۝ وَالْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ ۝

(Once)

لَا إِلَهَ إِلَّا اللَّهُ

(100 times)

سَيِّدَنَا مُحَمَّدَ رَسُولِ اللَّهِ عَلَيْهِ سَلَامُ اللَّهِ ۝

(Once)

جَوْهَرَةُ الْكَمَالِ

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى عَيْنِ الرَّحْمَةِ
رَبَّانِيَّةٍ ۝ وَالْيَاقُوتَةِ الْمُتَحَقِّقَةِ الْحَائِطَةِ
بِمَرْكَزِ الْفَهْمِ وَالْمَعَانِي ۝ وَنُورِ الْأَكْوَانِ
الْمُتَكَوِّنَةِ الْأَدَمِيِّ صَاحِبِ الْحَقِّ ارْبَابِي ۝
الْبَرْقِ الْأَسْطَعِ بِمَزُونِ الْأَرْبَاحِ
إِمَالِنَةِ لِكْلِ مُتَعَرِّضٍ مِنَ الْبُحُورِ وَالْأَوَانِي ۝
وَنُورِكَ الْأَمِعِ الَّذِي مَلَأَتْ بِهِ كَوْنَكَ
الْحَائِطِ بِأَمْكِنَةِ الْمَكَانِي ۝ اللَّهُمَّ صَلِّ وَسَلِّمْ

عَلَى عَيْنِ الْحَقِّ الَّتِي تَتَجَلَّى مِنْهَا عُرُوشُ
 الْحَقَائِقِ عَيْنِ الْمَعَارِفِ الْأَقْوَمِ ❦
 صِرَاطِكَ الثَّامِ الْأَسْقَمِ ❦ اللَّهُمَّ صَلِّ وَسَلِّمْ
 عَلَى طَلْعَةِ الْحَقِّ بِالْحَقِّ الْكَنْزِ الْأَعْظَمِ ❦
 إِفَاضَتِكَ مِنْكَ إِلَيْكَ إِحَاطَةِ النُّورِ الْمُطْلَسِمِ ❦
 صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ صَلَاةٌ
 تُعَرِّفُنَا بِهَا إِيَّاهُ ❦

(12 times)

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ ❦
 يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ❦
 وَصَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ
 تَسْلِيمًا ❦ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ❦
 وَسَلَامٌ عَلَى الْمُرْسَلِينَ ❦ وَالْحَمْدُ لِلَّهِ رَبِّ
 الْعَالَمِينَ ❦

(Once)

ZIKR-UL JUMA'A

Zikr-ul-Juma'a should be done on every Friday evening in congregation, one hour before sunset.

The Zikr-ul-Juma'a Consists Of

Al Fatiha (Once)

Al Istighfar (3 times)

Salatul Fatiha (3 times)

At Tasbih (Once)

At Tahleel (1 000-1 600 times)

Salatul Fatiha (3 times)

Inna-llaha (Once)

Conditions for Zikr-ul-Juma'ah

1. Haila-llah / Zkr-ul-Juma'a is strictly instructed to be performed after Asr prayers on Friday.
2. The congregation of people is a necessary condition, if possible. Otherwise it should be performed individually.
3. It should be recited aloud in one voice sitting in a circle.
4. If the individual prefers he is permitted to recite La ilaha illa-llah 1 000 times or more. The next best figure is 1 600, which Shaykh Tijani use to recite, otherwise one can continue without counting.

The Zikr-ul-Juma'a Is As Follows (Transliteration)

Al Fatiha

Bismi-llahir Rahmanir Raheem. Al Hamdu li-
llahir Rabbil 'Alameen. Ar Rahmanir Raheem.
Maliki Yaum-id Deen. Iyyaka na'budu wa iyyaka
nasta'een. Ihdinas Siratal Mustaqeem. Siraatal
ladhina an'amta alaihim, ghairil magdoobi
'alaihim, wa lad daaleen. Ameen. (Once)

Al Istighfar

Astaghfir-llah al'Azimal lladhi
La ilaha illa Huwal Hayyul Qayyum. (3 times)

Salatul Fatiha

Allahumma salli 'ala Sayyidina Muhammadil
fatihi lima 'ugliq, Wal khatimi lima sabaqa.
Nasiril haqqi bil haqqi. Wal hadi ilaa Siratikal
mustaqeem. Wa'ala 'alihi, haqqa qadrihi, wa
miqdarihil 'azeem. (3 times)

At Tasbih

Subhana Rabbika Rabbil 'Izzati'amma yasifoun.
Wa salaamun 'ala-l mursalin. Wal hamdu li-llahir
Rabbil 'Aalameen. (Once)

At Tahlil

La illaha illa-llah (1 000 - 1 600 times)

The Zikr-ul-Juma'a Is As Follows (Translation)

Al Fatiha

In the name of Allah, Most Gracious, Most Merciful.

Praise be to Allah, the Cherisher and Sustainer of the worlds, Most Gracious, Most Merciful, Master of the Day of Judgement. Thee do we worship, and Thine aid do we seek. Show us the straight way. The way of those on whom Thou hast bestowed Thy Grace, Those whose (portion) is not wrath, and who go not astray. (Once)

Al Istighfar

I ask forgiveness of Allah the Great, who there is no God but He, the Living, the Self-Subsisting. (3 times)

Salatul Fatih

Oh Allah bestow your blessing upon our Prophet Muhammad, who opened what was closed. Who ended what preceded him. Who aided the truth by the truth. Who guides mankind to the straight path of Allah. And to his family let this prayer be worthy for them in merits and in value equal to the Prophet's. (3 times)

At Tasbih

Glory to thy Lord, the Lord of Honour and Power
(He is free) from what they ascribe (to Him).

(Once)

At Tahlil

There is no God but Allah. (1 000 - 1 600 times)

At Tadhyil

May the peace of Allah be upon our Master
Muhammad the Messenger of Allah. (Once)

Al Fatiha

In the name of Allah, Most Gracious, Most
Merciful.

Praise be to Allah, the Cherisher and Sustainer of
the worlds, Most Gracious, Most Merciful,
Master of the Day of Judgement. Thee do we
worship, and Thine aid do we seek. Show us the
straight way. The way of those on whom Thou
hast bestowed Thy Grace, Those whose (portion)
is not wrath, and who go not astray. (Once)

Salatul Fatih

Oh Allah bestow your blessing upon our Prophet
Muhammad, who opened what was closed. Who
ended what preceded him. Who aided the truth by
the truth. Who guides mankind to the straight
path of Allah. And to his family let this prayer be
worthy for them in merits and in value equal to
the Prophet's. (3 times)

Inna-Ilaha

Indeed Allah and His angels send blessings upon the Prophet. Oh Ye who believe, send your blessings upon him with a sense of reverence and gratitude. May the Blessings of Allah be upon him, and upon his family and his companions peace and gratitude.

Glory to the Lord. The Lord of Majesty, from what they attribute. And peace be upon those sent. And praise be to Allah, the Lord of the worlds. Ameen.

(Once)

The Zikr-ul-Juma'a Is As Follows

(Arabic)

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ * الرَّحْمَنُ الرَّحِيمُ *

مَلِكُ يَوْمِ الدِّينِ * إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ *

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ * صِرَاطَ

الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ

عَلَيْهِمْ وَلَا الضَّالِّينَ *

(Once)

أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ الَّذِي لَا إِلَهَ إِلَّا

هُوَ الْحَيُّ الْقَيُّومُ *

(3 times)

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ الْفَاتِحِ

لِمَا أَعْلَقَ * وَالْخَاتِمِ لِمَا سَبَقَ *

نَاصِرِ الْحَقِّ بِالْحَقِّ * وَالْهَادِيَ

إِلَى صِرَاطِكَ الْمُسْتَقِيمِ وَعَلَى آلِهِ

حَقَّ قَدْرُهُ وَمِقْدَارُهُ الْعَظِيمِ *

(3 times)

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ۝
وَسَلَامٌ عَلَى الْمُرْسَلِينَ ۝ وَالْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ ۝

(Once)

لَا إِلَهَ إِلَّا اللَّهُ

(1000 - 1600 times)

سَيِّدُنَا مُحَمَّدُ رَسُولُ اللَّهِ عَلَيْهِ سَلَامُ اللَّهِ

(Once)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنُ الرَّحِيمُ ۝
مَلِكُ يَوْمِ الدِّينِ ۝ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝
اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ
الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ
عَلَيْهِمْ وَلَا الضَّالِّينَ ۝

(Once)

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ الْفَاتِحِ
 لِمَا أُغْلِقَ ۝ وَالْخَاتِمِ لِمَا سَبَقَ ۝
 نَاصِرِ الْحَقِّ بِالْحَقِّ ۝ وَالْهَادِيَ
 إِلَى صِرَاطِكَ الْمُسْتَقِيمِ وَعَلَى آلِهِ
 حَقٌّ قَدْرُهُ وَمِقْدَارُهُ الْعَظِيمُ ۝

(3 times)

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ ۝
 يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ۝
 وَصَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلَّمَ
 تَسْلِيمًا ۝ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ۝
 وَسَلَامٌ عَلَى الْمُرْسَلِينَ ۝ وَالْحَمْدُ لِلَّهِ رَبِّ
 الْعَالَمِينَ ۝

(Once)

At Tadhyil

Sayyiduna Muhammadur Rasulu-llah, 'Alaihi
Salaamu-llah

(Once)

Al Fatiha

Bismi-llahir Rāhmanir Raheem. Al Hamdu li-
llahir Rabbil 'Alameen. Ar Rahmanir Raheem.
Maliki Yaum-id Deen. Iyyaka na'budu wa iyyaka
nasta'een. Ihdinas Siratal Mustaqeem. Siraatal
ladhina an'amta alaihim, ghairil magdoobi
'alaihim, wa lad daaleen. Ameen.

(Once)

Salatul Fatiha

Allahumma salli 'ala Sayyidina Muhammadil
fatihi lima 'ugliq, Wal khatimi lima sabaqa.
Nasiril haqqi bil haqqi. Wal hadi ilaa Siratikal
mustaqeem. Wa'ala 'alihi, haqqa qadrihi, wa
miqdarihil 'azeem.

(3 times)

Inna-llaha

Inna-llaha wa mala'ikatahu yusalluna 'alaa-n
Nabiy. Ya ayyuhal ladhina amanu, sallu 'alaihi
wa sallimu tasleema. Wa salla-llahu 'alaihi wa
'alaa. aalihi wa sabbihi wa sallama tasleema.
Subhana Rabbika Rabbil 'Izzati'amma yasifoun.
Wa salaamun 'ala-l mursalin. Wal hamdu li-llahir
Rabbil 'Aalameen.

(Once)